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more nearly consistent with the spirit of democracy, that God is the Common Will of all living creatures. The author is of the opinion that such an advance is to be made in religious theory. He shows that fears for the disappearance in religion of particularity and concreteness by conceiving God as the Common Will would be overcome by a conscious recognition of the fact that our devotion and loyalty are not really to some Divine Leader as such, but to the truth embodied in him.

God, then, following the analogy of Rousseau's best thought on the state, is our own deeper and more permanent life, the life that is deeply common, a life, though not yet fully realized in the order of time, fundamental to all temporal growth and achievement. In this theory of God as the deep, underlying Common Will, identical with our essential Self, we see a conception of God based upon modern democratic and evolutionary philosophy carried to its logical conclusions.

U. K.

"Generic Christianity" (Shailer Mathews in *Constructive Quarterly*, II, No. 4 [October, 1914], 702-23).

The writer of this article attempts to show that, amid the varied forms of Christianity in thought and organization, there are certain fundamental elements that generically distinguish the Christian religion from all other great religions and constitute its essential nature. These fundamental generic elements of the Christian religion have assumed various forms of expression under the influence of dominant social minds. The social minds which have given their expressions to the content of the gospel are the following: the Semitic that gave us the New Testament and the messianic hope; the Hellenistic, ecumenical dogma; the imperialistic, the doctrine of sin and the Roman church; the feudal, the Anselmic theory of atonement; the national, Protestantism; the *bourgeois*, evangelicalism; and the modern or scientific-democratic mind will give us the theology of the future. Underlying all these forms given by the different social minds are the generic elements of Christianity, namely, (1) the fact of sin and the need of salvation by God—sin, guilt, and the need of redemption; (2) the God of law as the God of love who seeks reconciliation with men in three-fold personal expression—Trinity; (3) the revelation of God as Savior in the historical person, Jesus—deity of Christ; (4) the working of God in human life directly and indirectly through social organization like the church, making it like himself in moral quality—the Holy Spirit as experienced in repentance and regeneration; (5) the death of Christ as the revelation of the moral unity of the love and law of God—atonement; (6) those who accept Jesus as divine Lord and Savior constitute a community in special relation with God—church; and (7) such persons may have the hope of victory over death and entrance into the Kingdom of God—resurrection and eternal life. These elements have remained, in spite of the different forms that have been given to them by the social minds, and will remain, whatever forms they may yet take under the changing theories of life and of the world, as the eternal constituents of the content of the Christian religion; and thus Christianity can be differentiated from other religions.

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